

11-1963

# Churches of Christ Salute You with a Herald of Truth: November Sermons

Herald of Truth


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CHURCHES  
OF  
CHRIST  
SALUTE  
YOU

ROM. 16:16

Radio  
Sermons

Herald  
of  
Truth



## WHAT DID WE DO?

As we near the close of another year, can we look back over it with pride and feel we have lived it as God would have us to? Can we say with a clear conscience that we have done our best for the cause of Christ? Or, must we hang our heads in shame for lack of devotion in service to our Lord? Do we dare stop to think of how many souls have passed on to eternity, never having heard whether there be a Christ because we failed to do what we could with that which God has so bountifully blessed us?

Yesterday is gone forever and cannot be recalled. Tomorrow may never come. In the language of the apostle Paul in his second letter to the Corinthians----"now is the acceptable time; behold, now is the day of salvation." We can profit from the mistakes we made during the past year. We can resolve in our hearts to be a better citizen, a better neighbor and a better Christian if the Lord blesses us with another year in which to serve Him. More than this, we can resolve today and every day to do our very best "as we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." Also, that we may "Go --- and teach all the nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever . . ." our Lord has taught them.

## MOVING?

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# HERALD OF TRUTH

Published each month in the interest of world-wide radio and television evangelism. Each issue contains the sermons broadcast on the nation-wide facilities of the Mutual Broadcasting System, the American Broadcasting Company and many independent stations.

NOVEMBER, 1963

ABILENE, TEXAS

VOL. XI, NO. 11

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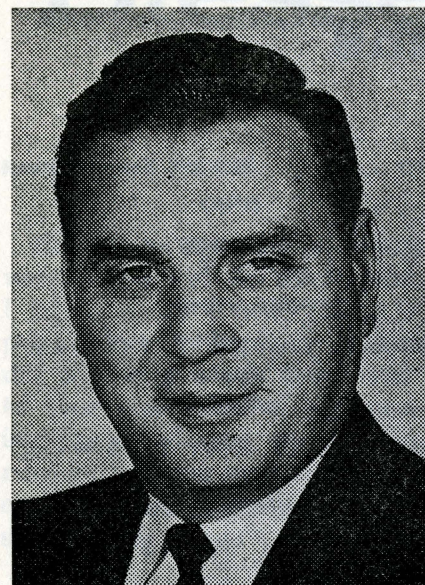
W. F. CAWYER, Editor

HERALD OF TRUTH is a monthly publication of the Church of Christ, So. 5th and Highland, P. O. Box 2001, Abilene, Texas. This publication, and the radio and television programs bearing the name, HERALD OF TRUTH, are under the direction and supervision of the elders of the Highland congregation.

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## "They Shall All Be Taught Of God"



H. L. BORING, JR.

It is with great pleasure that the elders of the Highland Church of Christ announce the addition of Brother Holland Boring, Jr. to the staff of the Highland church as the Associate Minister. Brother Boring is a very capable young man. God has blessed him with much talent and he is very zealous in using it to the glory of our Father in Heaven.

Holland and his wife, Kathy, are native Texans and were married in Grand Prairie, Texas, on June 6, 1953. God has blessed their home with three wonderful daughters.

Brother Boring attended ACC and has served as associate minister for the Lord's church in Dallas, Ft. Worth and Brownfield before going to the Houston Terrace congregation in San Antonio as minister for four years. He comes to us from the Eastside church in Portland, Oregon.

Among his many abilities, Brother Boring excels in work with young people, in singing, and in working with Vacation Bible Schools.

We feel that he will be a great strength to our program of work at Highland and we thank God for sending this good family of saints our way to work with us in trying to spread the gospel of Christ to a lost and dying world. —A. L. Haddox

God has made it very clear that it is His will that everyone be taught of Him. Jesus spent himself while living, declaring God to the Jews (Jno. 14:9) and died that all men could be taught of His Father (Jno. 3:16). Among His last words on earth we find the following statement, "Go ye into all the world and preach the gospel to every creature" (Mark 16:15).

Considering the lackadaisical appearance of much present day preaching and teaching one might conclude that God has either withheld or withdrawn His permission for us to teach the world about Him. However, His permission has been granted (Acts 10:34).

We have all noted that the New Testament church preached throughout the entire world in one generation (Romans 10:18). Keep in mind that this job did not take hundreds of years or even a life time, but only a few years. This staggering task was not accomplished with the cooperation of all their brethren. It was successful because some of them yielded themselves completely to God (Romans 12:1). These brethren gave up vocations, lands and money for this cause. In fact, they changed the entire course of their lives in order to teach of God. The depths of their sacrifice was due to their gratitude and Godliness (Romans 1:12, 15).

You and I are living in the greatest days since the establishment of the kingdom. Eldershops are beginning to lead Christians in presenting themselves as living

sacrifices unto God. By the hundreds, our young people are pledging themselves to become ministers, personal workers and dedicated Christians. This thrills our souls. There is a definite increase in dedication among us. With this dedication has come opportunities that we never imagined possible. We have nice buildings in which to conduct gospel meetings, worship services and all manner of training classes. Opportunities to better ourselves as personal workers, teachers and leaders are at a high ebb. There is more wealth among us than at any time since Christ. The opportunities to use this wealth in His service are present too. This reminds us of what Paul told the Corinthians in II Cor. 9:8, "God is able to make all grace abound to you; that ye, having always all sufficiently in every thing, may abound unto every good work."

With the assurance that God is for us, and that it is His will that we yield ourselves completely to the task of preaching the gospel to the whole world, we shall continue our work. Our success will be determined by how sacrificial our lives are. Christians are the only ones who can keep God's will from being carried out. Not long ago, a little pre-school lad prayed, "God take good care of yourself. If anything happens to you, we're all sunk". Since the church is God's only support of the truth in the entire world (I Tim. 3:15), the lost might well pray, "God take good care of your church. If anything happens to it, we're all sunk." —H. L. Boring, Jr.

Dear Sir:

Heard your sermon No. 610 yesterday over radio, and I would like to have a copy. It was one of the finest sermons I have ever heard over radio, as it fits into today's manner of living, and was right to the point. —EFE Columbus, Ohio



# STATIONS CARRYING HERALD OF TRUTH

## Television Programs

City	Station	Ch.	Time	City	Station	Ch.	Time	City	Station	Ch.	Time
<b>ALABAMA</b>				<b>MAINE</b>				<b>OHIO</b>			
Birmingham	WBRC	6	5:05 a.m. (Wed.)	Presque Isle	WAGM		1:30 p.m.	Columbus	WTVN-TV	6	11:30 a.m.
Huntsville	WFAG		1:00 p.m.	<b>MICHIGAN</b>				<b>OKLAHOMA</b>			
<b>ALASKA</b>				Bay City	WNEM	5	11:00 a.m.	Oklahoma City	KWTV	9	10:30 a.m.
Juneau	KINY	8	1:30 p.m.	Detroit	CKLW	9	11:00 a.m.	<b>OREGON</b>			
<b>ARIZONA</b>				Flint	WNEM	5	11:00 a.m.	Portland	KPTV	12	8:30 a.m.
Tucson	KOLD	13	10:15 a.m.	Grand Rapids	WZZM	13	10:00 a.m.	<b>PENNSYLVANIA</b>			
<b>ARKANSAS</b>				Saginaw	WNEM	5	11:00 a.m.	Johnstown	WJAC	6	10:00 a.m.
Fort Smith	KFSA	5	9:30 a.m.	<b>MINNESOTA</b>				<b>SOUTH DAKOTA</b>			
Jonesboro	KAIT		2:30 p.m.	St. Paul	WCCO			Aberdeen	KXAB	9	5:30 p.m.
<b>CALIFORNIA</b>				<b>MISSISSIPPI</b>				<b>TENNESSEE</b>			
Bakersfield	KLYD	17	1:30 p.m.	Biloxi	WLOX-TV	13	1:00 p.m.	Chattanooga	WRCB	3	9:00 a.m.
Bakersfield	KBAK	29	10:30 a.m.	Greenwood	WABG	6	3:30 p.m.	Johnson City	WJHL	11	11:00 a.m.
Chico	KHSL	12	8:30 a.m.	Jackson	WJTV	12	10:00 a.m.	Nashville	WSM	4	7:00 a.m.
Eureka	KVIQ	6	10:00 a.m.	Tupelo	WTWV	9	2:00 p.m.	<b>TEXAS</b>			
Fresno	KJEO	47	1:00 p.m.	<b>MISSOURI</b>				Abilene	KPAR	12	11:35 a.m.
Los Angeles	KTLL	5	8:30 a.m.	Cape Girardeau	KFVS	12	8:30 a.m.	Amarillo	KVII	7	8:00 a.m.
Redding	KVIP	7	10:00 a.m.	Jefferson City	KRCG	13	2:00 p.m.	El Paso	KELP	13	2:30 p.m.
San Diego	KOGO	10	8:00 a.m.	St. Louis	KPLR	11	10:30 a.m.	Lubbock	KLBK	13	8:30 a.m.
San Francisco	KGO	7	8:30 a.m. (Every 4th Sunday)	Springfield	KYTV	3	8:30 a.m.	Lufkin	KTRE-TV	9	12:30 p.m.
San Jose	KNTV	11		<b>NEBRASKA</b>				Sherman	KXII	12	5:00 p.m. (Sat.)
<b>COLORADO</b>				North Platte	KNOP	2	12:30 p.m.	<b>VIRGINIA</b>			
Grand Junction	KREX	5	10:00 a.m.	Omaha	KMTV	3	8:30 a.m.	Richmond—			
<b>FLORIDA</b>				<b>NEW MEXICO</b>				Petersburg	WXEX	8	9:30 a.m.
Fort Myers	WINK	11	10:30 a.m.	Albuquerque	KOAT-TV	4	12:00 Noon	Portsmouth	WAVY	10	9:30 a.m.
Orlando	WLOF	9	1:00 p.m.	Clovis	KVER	12	8:30 a.m.	<b>WEST VIRGINIA</b>			
Tampa—				<b>NEW YORK</b>				Bluefield	WHIS	6	9:15 a.m.
St. Petersburg	WSUN	38	10:00 a.m.	Utica	WKTV	2	9:00 a.m.	Huntington	WHTN	13	10:30 a.m. (Sat.)
<b>IDAHO</b>				<b>NORTH CAROLINA</b>				Oak Hill	WOAY	4	8:30 a.m.
Twin Falls	KLIX	11	2:00 p.m.	Asheville	WISE	62	6:30 p.m. (Sat.)	<b>WISCONSIN</b>			
<b>ILLINOIS</b>				High Point	WGHT	8	10:00 a.m.	Green Bay	WLUK	11	9:30 a.m.
Harrisburg	WSIL	3	1:30 p.m.	Washington	WITN	6					
Rockford	WTVO	39	8:30 a.m.	<b>NORTH DAKOTA</b>							
<b>INDIANA</b>				Bismarck	KFYR	5	9:30 a.m.				
Elkhart	WSJV		9:00 a.m. (Mon.)	Minot	KMOT	10	9:30 a.m.				
<b>KENTUCKY</b>				Williston	KUMV	8	10:00 a.m.				
Bowling Green	WLTV	13	4:00 p.m.								
Louisville	WAVE	3	9:30 a.m.								
<b>LOUISIANA</b>											
New Orleans	WVUE	13	11:00 a.m. (Every third Sunday)								
Shreveport	KSLA	12	8:00 a.m.								

This list is not 100% correct due to frequent changes.  
Check your local newspaper or television station for times not listed.  
All times are Sunday unless otherwise indicated.

# Blessed Assurance

By Batsell Barrett Baxter

Radio Sermon No. 614

ABC and MBS Radio Network

November 3, 1963

There is an agonizing old song which begins with the words, "Am I saved, or am I not? This is a point I long to know . . ." Yet this is a song which need never be sung again. One of the most interesting and vital questions in religion, so far as most people are concerned is the question, "Am I saved, or am I lost?"

Some months ago I read a statistical report by George W. Cornell in which he said that approximately 88% of the people who were questioned in a certain survey confidently believed that they would be saved. Nearly nine-tenths of the people in a typical cross section of our population expect to get to heaven. Yet, we remember the words of Jesus in the great sermon on the mount when He said, "Enter ye in by the narrow gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many are they that enter in thereby. For narrow is the gate, and straightened the way, that leadeth unto life, and few are they that find it" (Matthew 7:13-14). The old Negro spiritual had it about right: "Everybody talking 'bout heaven ain't going there." We are all deeply concerned with the question, "Am I saved or not?" We often sing the great hymn:

"Blessed assurance, Jesus is mine!  
Oh what a foretaste of glory divine!  
Heir of salvation, purchase of God;  
Born of his Spirit, washed in his blood.

Perfect submission, all is at rest,  
I in my Savior am happy and blest;  
Watching and waiting, looking above,  
Filled with his goodness, lost in his love."

We confidently believe that we are on our way to heaven. Have we a right to sing such words? Is there a possibility of assurance concerning our salvation?

### THREE IDEAS

There are three ideas concerning this subject of man knowing whether he is saved or not. One is the old, old idea that man, in this life, cannot know. It is a secret locked up in the mind of God. Only when man stands before God in judgement will he know whether he is saved or not. There is a second idea that man can know whether he is saved or not immediately and instantaneously by the feeling within him. There is a kind of ecstatic something that comes when one is saved. Because of his feelings man knows that he is saved.

There is a third idea. Man can definitely know in this life whether he is saved or not, but instead of learning this from inner feelings, the knowledge comes from the study of the word of God. First comes a study of the pre-requisites of salvation, then a knowledge of whether he has done and is doing what the Lord has asked. It is possible for us to have assurance of salvation from the Bible. This assurance comes, not from inner

feelings, but from something far more solid. But let me say it in a way that I believe you will find convincing and helpful.

### REALMS

On one hand, I should like for you to think of a realm where our senses are dominant. By senses, of course, we mean sight, hearing, feeling and the rest. On the other hand, I should like for you to think of a realm where our senses are not very important, a realm difficult to describe, a realm of faith. On one side is the realm of sight; on the other the realm of faith. One is a realm of physical things; the other of moral or spiritual things. Let us distinctly divide these two realms from each other.

There are many things in this world which we know through our senses. For example, the outside temperature during these fall days is something we feel. Our senses tell us that it is cool or not so cool. We also hear certain sounds. We know whether things taste good, or not so good. And, of course, we see. Now, these are obviously things which we measure with our senses.

In the other realm the physical senses are not really very important. In the realm of faith, the spiritual and moral sphere, we learn in a different way. I am thinking of a passage in the Bible that will help make plain the fact that spiritual things are not learned by our senses. We are all familiar with the great story in the second chapter of Acts about the beginning of the church. Peter stood up



on Pentecost and preached the great sermon that launched the church, the final line of which is, "Let all the house of Israel therefore know assuredly that God hath made him both Lord and Christ, this Jesus whom ye crucified" (Acts 2:36). God had made Jesus both Lord and Christ. The people could not know this by their eyesight, or by their other senses. They had to be told, for this kind of knowledge is in the intangible spiritual realm. Jesus was the Messiah, and there was no way for man to learn that fact except for God to tell him (Matthew 16:17).

#### GOD MUST TELL US

Another example is found in Romans 8:28, "And we know that to them that love God all things work together for good, even to them that are called according to his purpose." We could hardly discover this by observation. We know that God works out the affairs of our lives for our good because He told us so. In that realm we must be told; we cannot feel it for ourselves. Another example is in Paul's great statement in II Corinthians 5:1, "For we know that if the earthly house of our tabernacle be dissolved, we have a building from God, a house not made with hands, eternal in the heavens." We could not possibly know that by our own experiences. Paul is saying that when this life is over we will have another body in which to exist. We can know this only because God has told us so.

There is another passage which specifically bears on the subject of our study, "These things have I written unto you, (the apostle John, speaking to Christians) that ye may know ye have eternal life" (I John 5:13). The only way that a man can know that he has eternal life is for God to tell him. God does tell him by laying down

certain stipulations, or conditions, of eternal life and then waiting for men to comply with those conditions. When we have loved God enough to read His word and find out what He wishes for us, when we have brought our wills into subjection to His will, and when we have obeyed His commands, then we know that we have the promise of eternal life in heaven. It is just that simple. This is not an area where our feelings constitute dependable evidence. When it comes to knowing whether we are saved or not we have to wait for God to tell us.

There are many things that do not fit into the physical realm. For example, you cannot measure honesty, or love, or loyalty by the senses. They are not a certain number of miles long. They do not weigh a certain number of pounds. You cannot determine them by color. They are spiritual concepts, rather than physical commodities. God has to tell us certain things; we cannot learn them by our senses.

#### PROOF MUST FIT THE PROPOSITION

What I am saying adds up to the fact that acceptable proof must be consistent with its proposition. The evidence must fit the proposition. When you prove a spiritual matter the evidence must come from the realm of faith; when you prove a physical matter the proof must be physical. If it is a matter of whether I have a headache or not, then, of course, the physical senses are the ones to which I would turn. We might call a dozen witnesses and some of them might be very excellent medical men, and they might all testify, "You have a headache," but if I did not feel a headache I would not believe them. On the other hand they might all testify that I did not have a headache, but if I felt one I would know that I

had it. The kind of evidence that proves that I have a headache is not testimony, not someone telling me about it, but whether I feel it or not.

Look at an opposite example. Let us suppose that out in Texas an uncle of mine has died recently and that he has left me a sizeable fortune. My senses are powerless to convey this information to me; I must be told. I did not feel it when one day in the privacy of a lawyer's office he included me in his will. Nor did I feel any richer when he died. The joy of knowing of his generous bequest will come only when some local lawyer calls me down to his office and says, "An uncle of yours has remembered you in his will, and you are to be the beneficiary to the extent of \$100,000." Then, when I have been told, I will feel some joy.

The same thing is true of salvation. Man is not forgiven of his sins in his own heart. Man becomes the beneficiary of salvation and of forgiveness when God, in His own mind, forgives him. Therefore, man cannot know and cannot feel that joy until he has been told.

Let us suppose that there is a man of our acquaintance who has been charged with committing murder, and that he has been arrested, tried, and condemned to die in the electric chair. The date has been set and the day has come. Late that evening, with death only a few hours away, there comes a phone call to the governor's office. The sheriff says, "Governor, I have just had a voluntary, signed confession from a man who says that he was the one who killed such-and-such a person some months ago and that the man in the prison is guiltless. I thought you would want to know and do something about it." The governor immediately calls the warden at the prison and says, "Warden, there has been a grave mistake.

We have just come into possession of evidence by which we know that so-and-so is not guilty. Therefore I am pardoning him and will send you the document immediately."

#### WHEN DO WE FEEL FORGIVEN?

The man is forgiven. He was free the moment the governor made the decision. He is pardoned. But he does not know it. In his cell on death row, he is in the agony of facing a death which he does not deserve. There is nothing that he can do. He has had his last meal, has told his loved ones goodbye, and is waiting for midnight. He feels nothing except despondency, yet he is forgiven. When the warden walks down into death row, stops in front of his cell, calls his name and tells him the good news, then and only then, will he begin to rejoice. He did not feel saved when the other man confessed the crime; he did not feel saved when the governor made the decision to pardon him; he did not feel it when the warden started walking across to the cell block. He felt it only when he was told. When you and I sin against God we are guilty and are lost. We cannot know that our guilt has been taken away until God tells us, for forgiveness occurs in the mind of God and not in our hearts.

This idea of trusting man's feelings is something that has been very strong in the realm of religion for a long, long time. Men have multiplied churches, because they have *felt* that this doctrine or that doctrine was right. Because of their *feelings* they have turned from the way which the Lord outlined in the first century through His disciples. Man's willingness to trust his own feelings about how to be saved and about how to worship has been the beginning of many a religious error. What we feel does not determine what God will do nor what God wants.

#### WHAT ABOUT OTHERS?

In this study we have been thinking about ourselves thus far, but in this same context I would like to bring up the question of others. All of us have, from time to time, wished that we might say, "Such-and-such a person is saved." But what I wish about another man's soul does not make it so. What I wish about my own soul's condition does not make it true. What man has done in regard to loving God and obeying God determines whether he is saved or not, and not all the wishes of all the people in the world can change it. Often someone has said, "Well so-and-so was a good man. I know he was not a Christian, but he was a good man. I cannot feel that he is lost." Our feelings about whether he is lost or not do not change his condition. I suppose that it is fine that we wish to feel he is saved, but our feelings cannot save him and our feelings cannot save ourselves. Feelings have to do with hot and cold, with what we see, with what we hear. But when it comes to man's acceptance with God, the only basis on which he can ever be saved is that which is inscribed in the Bible. We must not rely upon our feelings. We must open the book more often so that we may find what God's conditions of pardon are.

A man can know while living here on earth what the will of God is. He can know what the conditions of pardon are, and if he brings his life into conformity with these conditions, he can have the assurance that he is saved. As long as he continues to live according to the conditions laid down in God's will that assurance can remain with him. It is just that simple.

#### LET GOD SAY IT

I would like to reach toward the scriptures once more and read from the Bible a sentence that says

what we have been saying in our study. I would like to let the Lord say this whole matter finally and conclusively. I have opened the Bible to the eighth chapter of Romans and have come down to the sixteenth verse. The whole paragraph is worth reading because it contrasts the things of the flesh with the things of the Spirit, but in verse sixteen we find these especially appropriate words, "The Spirit (that is the Holy Spirit which gave us the Bible) himself beareth witness with our spirit, that we are children of God; and if children, then heirs; heirs of God, and joint heirs with Christ" (Romans 8:16-17). When a man takes the word of the Holy Spirit which is in the Bible, and finds in it the requirements which God has laid down for salvation, and then conforms his life to those teachings, he can know he is saved. Then the Holy Spirit combines with his spirit (or mind) to tell him that he is a child of God. The language is such that I would like for you to study further. This passage simply says that when the Holy Spirit tells us what to do to be saved and our own minds tell us we have done it and are doing it, then our spirit combines with the Holy Spirit to tell us that we are assured of heaven.

Someone says, "But don't you want those who come to Christ to feel happy about it?" Oh, yes, but in the right way and in the right order. One man hears dynamic preaching and stirring music, and he gets excited. He feels wonderfully happy and, therefore, believes he is saved. Another man learns that he is saved from the word of God, as discussed above. Then, he feels happy.

The man who believes he is saved because of his feelings, may feel differently tomorrow. Many have. Then, he will question whether he was saved at all or

(Continued inside back cover)



# Broadmindedness--Vice or Virtue

By Batsell Barrett Baxter

Radio Sermon No. 615

ABC and MBS Networks

November 10, 1963

Most of the words in our language have, in addition to their regular meaning, connotations that go along with those meanings. The word "mother" has a special inner warmth in addition to its literal, intellectual meaning. So it is with words like *friend*, *home*, *honesty*, *truth*, and many others. These are all positive connotations which stir within us affirmative reactions. There are also those words which have negative connotations like the words *prison*, *disease*, *cheap*, *ugly*, and many more. Our response to these is distinctly negative.

In the very beginning of our study I want to suggest the word "broadmindedness" for it is the very center of our study. Broadmindedness. What is its connotation to you? Is it a virtue or vice? When you hear that a man is broadminded, do you consider it a compliment, or do you think of it as a reflection? The literal meaning of the word broadmindedness, according to the dictionary, is "tolerance of liberal views, the ability to tolerate beliefs, practices, or habits differing from one's own." A synonym is the word "forbearing." I would add that it is a rather generous attitude of mind. Perhaps we could call it "generous-heartedness." Sometimes the word "compromising" is used as a synonym.

Broadmindedness in most instances probably elicits a favorable reaction. When we say a man is broadminded, we mean it to be a compliment. When we say that a man is tolerant we think of it as a virtue. When we use the word compromising our reaction is more likely to be negative. However,

I doubt that it is possible to give a very accurate reaction to a word until we see it in its natural habitat or in a real setting of context. So, I want to put this word, broadmindedness, in several situations and let you check the connotation which it has for you in each one.

## Matters of Purely Personal Preference

Let's begin by imagining as our first situation, an area where we are concerned with matters of purely personal preference, matters where it is not a question of right or wrong. These are matters of our own innate desires or preferences. We are thinking of such things as the problem of deciding what kind of car the family will buy when the old one is traded in. The husband has in mind one kind, the wife, another. Broadmindedness means that after a frank discussion one or the other says, "Well, it isn't a matter of great importance, let's get the kind that you just mentioned." The same kind of broadmindedness is apparent in a well-organized home when father and mother, and perhaps the rest of the family, decide where to build a new home, whether in this area of the city or in some other. The same kind of thing happens when we are choosing a place for a vacation. "Shall we go to the mountains, or shall we go to the seashore?" And broadmindedly the minority says, "Well, if the rest of you prefer the mountains, let's go to the mountains." This is the lubrication that keeps families from breaking up. Unless a person has this kind of broadmindedness there isn't any likelihood that he'll be very happy or that he'll get along

very well with other members of his own family or with those with whom he works. This kind of broadmindedness is essential to happy living among one's fellow men.

We even have a precedent for it in the Bible, way back in the book of Genesis. There the grasslands and the water were evidently a little scarce, so Abraham's herdsmen were in daily conflict with those of Lot. Abraham called Lot to him and said, "Let there be no strife, I pray thee, between me and thee, and between thy herdsmen and my herdsmen; for we are brethren. Is not the whole land before thee? Separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou take the right hand, then I will go to the left" (Genesis 13:8-9). Now that kind of tolerance, that kind of forbearance is a virtue. In realms or personal preference broadmindedness is good.

## Matters of Objective Fact

Let us move to a second area. This time it is in an area of objective facts. It is an area of absolute truth. What place does broadmindedness have in matters of this sort? Two plus two equals four. There is no room for broadmindedness about that. No matter if it is the dearest person on earth who wishes it otherwise, we cannot conceive of changing our thinking on the result of two plus two. The objective fact says that two plus two equals four and it cannot be five, or nine, or thirteen. In the area of objective facts there is no room for tolerance or broadmindedness.

Take the old incident of the teacher who was very desirous of securing a certain teaching position. After trying a number of places, eventually he had applied to a rather uninformed rural school board. In the course of examination one of the members of the board asked, "How do you teach geography? Do you teach that the world is round or flat?" The prospective teacher replied, "I'm prepared to teach it either round or flat, depending on the preference of the board." Well, you just can't do that. The world isn't flat, it is a sphere, and no matter how much pressure there might be of an emotional nature, it's always going to be round and we can't afford to believe it flat. In the realm of objective facts, in the realm of absolute truth, we must believe the facts and nothing else. No room for broadmindedness here.

## Matters Where The Authority Is Not Ours

Move over into another area with me. This time we are concerned with matters in which we have no authority. We are concerned with things in which the authority belongs to someone else. Let us imagine that you take \$1,000 down to a bank and deposit it. It is put into your account; it is in your name. A few days go by and the president of that bank has a visit from someone who is closely related to him and who is in dire need. His wife is ill; his children need clothing; there is not enough food for the family. The banker feels keenly the emotional tug of the appeal so finally he says, "Well, I just can't turn you down, you are too close to me, you are too good a friend. I know a man who put \$1,000 in the bank the other day, and I'm going to let you have \$500." A few days later he sees you on the street and tells you about it. He was so gen-

erous-hearted—broadminded—that he gave away \$500 of your money. You say, "I don't like that. If I want to give my money to charity, I want to give it directly and I don't want to let some banker decide where my money is going to be spent." You might even call it embezzling. Well, I realize the illustration is unrealistic because one of the first things that a banker promises is that your money will be kept safely to the very best of his ability. But this does illustrate that some things are beyond a man's own authority. In an area beyond our authority we have no right to be generous—broadminded. What would you think of a salesman who gave away his employer's merchandise or reduced the price and sold it below cost? You would surely say that he was overstepping the bounds of his authority and that he should be fired. Now what we are saying is this, "In areas where the authority isn't ours, where the money isn't ours, where the merchandise doesn't belong to us, we have no right to make the decisions."

## Matters of Religion

Now I want us to come into the realm of religion. How broadminded can we be there? Remember this is an area where things are either right or wrong. Remember, too, that it is an area where the authority does not rest with man, but with God. How broadminded can we be in matters of religion?

(1) Let us imagine a typical conversation. Someone is talking about what a man must do to be saved, and he says, "Do you mean that you've got to be a Christian in order to be saved?" Then the answers begin to come. The broadminded person says, "Well, of course, you ought to be a Christian, you really ought to be a member of the church, but . . ." and then usually at that point in

the conversation he brings up the name of some "good" man who wasn't a Christian, and says, "Why I used to work with that man. I've known him for years. We've gone fishing together and I'll tell you that was one of the finest men you ever saw. You can't make me believe he's lost." He wasn't a Christian, but he was generous and honest, and so our broadminded friend believes that he is saved. The broadminded person is being mighty generous but he's saying just exactly what Christ didn't say. Christ said that in order to be saved, man must be obedient to the commands of the Lord.

As Jesus closed the sermon on the mount, he said, "Not everyone that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that *doeth* the will of my Father who is in heaven. Many will say unto me in that day, Lord, Lord, did we not prophesy in thy name, and by thy name cast out demons, and by thy name do many mighty works? (Didn't we do many religious acts in thy name?) And then will I profess unto them, I never knew you: depart from me, ye that work iniquity." That ought to be plain enough but listen to the next sentence: "Everyone therefore that *heareth these words of mine and doeth them, shall be likened unto a wise man who built his house upon a rock . . .*" Then he says it the other way around, "Everyone that *heareth these words of mine* (and in the broad sense he means the entire gospel as it is presented in the Bible), *and doeth them not, shall be likened unto a foolish man, who built his house upon the sand . . .*" (Matthew 7:21-27).

Do you recall the lesson of the tenth chapter of Acts? There the story is of that wonderfully good man, Cornelius. He was devout, he prayed to God, he gave much alms, but he wasn't a Christian.



KC City	Station	Time	KC City	Station	Time	KC City	Station	Time
<b>ALABAMA</b>			1230	New Smyrna Beach	WSBB 5:35 p.m.	1470	Flint	WKMF 9:30 p.m.
1390	Anniston	WHMA 8:30 p.m.	1290	Ocala	WTMC 6:35 p.m.	1450	Holland	WHTC 8:35 p.m.
1230	Auburn	WAUD 8:30 p.m.	1230	Quincy	WCNH 6:35 p.m.	1510	Jackson	WJCO 9:00 a.m.
1150	Bay Minette	WBCA 12:30 p.m.	1450	Stuart	WSTU 6:35 p.m.	1450	Ludington	WKLA 9:30 p.m.
900	Birmingham	WATV 8:30 a.m.	1270	Tallahassee	WTAL 9:30 p.m.	1320	Marquette	WDMJ
	Boaz (Sat.)	WBSA 8:30 a.m.	620	Tampa-St. Petersburg	WSUN 7:30 a.m.	850	Muskegon	WKBZ 9:30 p.m.
1370	Calera	WBYE	1490	Winter Haven	WSIR 6:35 p.m.	1400	St. Joseph	WSJM 6:35 p.m.
990	Centre	WEIS 1:30 p.m.		<b>GEORGIA</b>		1310	Traverse City	WCCW 8:00 a.m.
1490	Decatur	WAJF 1:05 p.m.	1440	Bremen	WWCC 8:30 a.m.	<b>MINNESOTA</b>		
1400	Demopolis	WXAL 5:35 p.m.	1220	Camilla	WOLB 8:00 a.m.	930	Aitkin	KKIN 7:35 a.m.
560	Dothan	WOOF 12:35 p.m.	1450	Cartersville	WBHF 5:35 p.m.	1450	Breckenridge	KBMW
1240	Florence	WOWL 8:30 p.m.	1420	Columbus	WPNX 9:30 p.m.	1340	Eveleth	WEVE 5:35 p.m.
1310	Foley	WHEP 1:00 p.m.	1490	Cordele	WMJM 6:35 p.m.	850	Minneapolis—	
1350	Gadsden	WGAD 8:30 p.m.	1240	Fitzgerald	WBHB 6:35 p.m.		St. Paul	KRSI 8:30 p.m.
1230	Haleyville	WJBB 4:35 p.m.	1450	Griffin	WKEU 10:35 p.m.	<b>MISSISSIPPI</b>		
1340	Sylacauga	WMLS 4:30 p.m.	990	Hinesville	WGML 1:30 p.m.	1240	Aberdeen	WMPA 8:30 a.m.
1230	Talladega	WNUZ 1:05 p.m.	1240	La Grange	WLAG 9:00 a.m.	1400	Boonville	WBIP 12:30 p.m.
970	Troy	WTBF 5:35 p.m.	1450	Savannah	WBYG 6:35 p.m.	1580	Centerville	WGLC 8:00 a.m.
1280	Tuscaloosa	WNPT 8:30 p.m.	1490	West Point	WRLD 9:30 p.m.	1450	Clarksdale	WROX 5:35 p.m.
<b>ALASKA</b>				<b>IDAHO</b>		1330	Greenville	WJPR 5:35 p.m.
900	Fairbanks	KFRB 8:30 a.m.		Albion	KMVC	620	Jackson	WJDX 8:30 p.m.
<b>ARIZONA</b>			590	Idaho Falls	KID 8:00 a.m.	1450	Natchez	WNAT 2:00 p.m.
1260	Casa Grande	KPIN 9:00 a.m.	970	Rupert	KAYT 9:00 a.m.	1420	Vicksburg	WQBC 4:35 p.m.
600	Flagstaff	KCLS 8:05 a.m.	1400	Sand Point	KSPT 9:00 a.m.	<b>MISSOURI</b>		
550	Phoenix	KOY 9:30 p.m.		<b>ILLINOIS</b>		960	Cape	
1490	Prescott	KYCA 3:35 p.m.	1160	Chicago	WJJD 8:30 a.m.		Girardeau	KFVS 7:30 a.m.
1230	Safford	KATO 1:30 p.m.	1450	Springfield	WCVS 8:30 p.m.	1400	Columbia	KFRU 9:30 p.m.
1050	Show Low	KVWM 9:00 a.m.		<b>INDIANA</b>		1450	Joplin	WMBH 5:35 p.m.
1250	Wilcox	KHIL 2:00 p.m.	1550	New Castle	WCTW 1:05 p.m.	810	Kansas City	KCMO 8:30 a.m.
1400	Yuma	KVOY 8:30 p.m.	1460	No. Vernon	WOCH 8:30 a.m.	1340	Mexico	KXEO 9:05 a.m.
<b>ARKANSAS</b>			1580	Washington	WAMW	1490	Rolla	KTRR 1:00 p.m.
1240	Batesville	KBTA 1:00 p.m.	FM 106.5	Wash.	WFML	1490	St. Louis	WANV 8:30 p.m.
1480	Berryville	KTHS 12:05 p.m.		<b>IOWA</b>		<b>MONTANA</b>		
910	Blytheville	KLCN 8:30 a.m.	1340	Clinton	KROS 8:35 p.m.	1230	Anaconda	KANA 8:05 a.m.
910	Camden	KAMD 5:35 p.m.	1400	Fort Dodge	KVFD 8:05 a.m.	1240	Billings	KBMV
1260	Corning	KCCB 10:00 a.m.	1490	Mason City	KRIB 5:35 p.m.	1240	Glasgow	KLTZ 9:30 p.m.
1360	Helena	KFFA 4:35 p.m.		<b>KANSAS</b>		1340	Miles City	KATL 9:30 p.m.
1230	Jonesboro	KBTM 5:35 p.m.	790	Colby	KXXX 1:00 p.m.	910	Missoula	KYSS
920	Little Rock	KARK 5:30 p.m.	1390	Concordia	KNCK 12:30 p.m.	1450	Wolfpoint	KVCK 4:35 p.m.
1430	Monticello	KHBM 2:00 p.m.	1470	Liberal	KLIB 9:00 a.m.	<b>NEBRASKA</b>		
1370	Prescott	KTPA	1290	Pratt	KWNS 8:30 a.m.	610	Chadron	KCRS 8:15 a.m.
1290	Siloam Spgs.	KUOA 4:35 p.m.	1250	Topeka	WREN 8:30 p.m.	1300	McCook	KBLR 4:35 p.m.
<b>CALIFORNIA</b>				<b>KENTUCKY</b>		1490	Omaha	KBON 9:30 p.m.
1280	Arroyo Grande	KCJH	1050	Central City	WNES 1:35 p.m.	960	Scottsbluff	KNEB 9:00 a.m.
950	Auburn	KAHI 9:00 a.m.	1490	Frankfort	WFKY 6:35 p.m.	940	Valentine	KVSH 8:30 a.m.
1230	B							

This list is not 100% correct due to frequent changes. Check your local newspaper or radio station for times not listed. All times are Sunday unless otherwise indicated.



The Lord took pity on him and arranged for a preacher to go over and preach to him about Christ. Cornelius then became a Christian and was saved. Our broadminded friend answers this question with his emotions. He says, "I just can't believe that so-and-so is lost, he was a good man." But the question is, "Was he a Christian?" Jesus said, "I am the way, and the truth and the life; no one cometh unto the Father, but by me" (John 14:6). Christ's answer differs from the broadminded answer on that.

(2) Let us take another question, "Do you mean that in order to be saved you've got to be baptized?" The broadminded person answers, "Well, baptism is fine, I really think you ought." Then he uses the word "but" again, and says, "But I wouldn't say it is absolutely necessary. I know a lot of people who were never baptized and I know they couldn't be lost, they are too good." He enumerates their virtues. He mentions how faithful they were to their families, how generous to those in need, how faithful in business and all of those things. It is a fine answer but it is not Christ's answer.

Jesus said "Verily, verily I say unto thee, except one be born anew he cannot see the kingdom of God" (John 3:3). The broadminded person doesn't read his Bible very much. He decides these matters with his heart and sometimes he just doesn't remember what the Lord says. For example, he forgets that the Lord said, "He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned" (Mark 16:16). That's rather sharp wording so men often try to smooth it off and forget it, but a broadminded answer won't save a man. The answer of Christ is the only one that saves. The man who does away with any of the commands (baptism is only one) is simply

being generous with the other man's money. He's giving away his employer's merchandise. He is being broadminded when it is not his business but the Lord's business. It is all the more tragic when a broadminded person stands in some high and exalted place and speaking with seeming authority says, "Baptism is all right but it isn't really essential. You don't need to be baptized, for many a good man is saved without it." Christ's answer is different: "Except one be born anew he cannot see the kingdom of God." We find example after example in the book of Acts of how people became Christians. They always began with the preaching of the gospel of Christ, which led to faith, confession, repentance and baptism. Without exception the New Testament examples of conversion included baptism.

(3) Someone else asks, "When a man is baptized, when he becomes a Christian, does he have to go to church every Sunday?" The broadminded person says, "Oh, well, I don't guess you have to go every Sunday, you ought to go if it is convenient—if you can." But his practice is to go once a month or maybe twice a year. But the Lord's answer is different. The Lord says, "Not forsaking our own assembling together as the custom of some is, but exhorting one another; and so much the more, as ye see the day drawing nigh" (Hebrews 10:25).

If time permitted we could choose a score of situations in

which to contrast the broadminded modern answer of man with the ancient authoritative answer of the Lord. But I think these are sufficient to establish the principle we have in mind. In all matters—how to become a Christian, in how to live, in how to worship—the authority belongs to Christ. Our role is to accept God's will in humble, loving obedience.

As we draw this lesson to a close the words of Jesus are especially appropriate: "Enter ye in by the narrow gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many are they that enter thereby. For narrow is the gate, and straightened the way, that leadeth unto life, and few there be that find it" (Mathew 7:13-14). I want to be as generous, and as broadminded as I can scripturally be. I like the approval of men as much as anyone, but I cherish the approval of God even more than that of men. Our obligation is to be just as narrow, and just as broadminded, as the Lord's teaching. We must speak where the scriptures speak, and be silent where they are silent. When Jesus left the earth He drafted His "will" or "testament." In carrying out the affairs that pertain to His church and kingdom we must be guided by this "last will and testament." It is absolutely binding. No man on earth has the authority to change any part of it. *In the religion of our Lord and Savior Jesus Christ broadmindedness has no place.* "It is not in man that walketh to direct his steps" (Jeremiah 10:23).

#### FROM ILLINOIS:

We listen on Sunday mornings on the Chicago station WJJD, and are so happy that you now have a voice being heard in this stronghold of Catholicism and denominationalism. I am enjoying the HERALD OF TRUTH very much and think you are doing a wonderful work. May God bless you and keep you always and may much and lasting good come from your efforts. JPS

# Am I In The Place of God?

By Batsell Barrett Baxter

Radio Sermon No. 616

ABC and MBS Networks

November 17, 1963

## ... AND OUR FELLOW MAN

The noted English preacher, Frederick W. Robertson, began one of his famous sermons with the lines, "Christianity is the revelation of the love of God—a demand of our love by God based thereon. Christianity is a revelation of divine forgiveness—a requirement thereupon that we should love each other." When we really think about the essence of Christianity, I believe we will agree that the very center is the love that God bears us and that we return to Him. I believe we will also agree that very near that center is the love that we show to our fellow men. It is from love that all the commands of the gospel take their meaning.

This double emphasis on the centrality of love is borne out in the scriptures, "God commended his own love toward us in that, while we were yet sinners, Christ died for us" (Romans 5:8). And "God so loved the world, that he gave his only begotten Son, that whosoever believeth on him might not perish, but have eternal life" (John 3:16). In first John a whole paragraph is devoted to developing the theme of love. "Beloved, let us love one another: for love is of God; and everyone that loveth is begotten of God, and knoweth God. He that loveth not knoweth not God; for God is love. Herein was the love of God manifested in us, that God hath sent his only begotten Son into the world that we might live through him. Herein is love, not that we loved God, but that he loved us and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we also ought to love one another" (I John 4:7-11).

The emphasis that I should like to make in this study is that while our central responsibility is the love of God, there is connected with it, in an inseparable way, the responsibility to love our fellow men. It is not hard to love God. Just to know something of God leads us to want to love Him. He is so infinitely wonderful that a mere contemplation of Him kindles love within our hearts. It is not so easy to love our fellow men. Sometimes they are unlovable. But He who loved us loved us when we were unlovable, loved us actually while we were in rebellion against Him. His love is our example that even though men may not always be worthy of love it is Christian to love them.

The love of God and the love of our fellow men is the center of Christianity as indicated in this key passage, "And one of the scribes came, and heard them questioning together, and knowing that he had answered them well, asked, What commandment is the first of all? Jesus answered, The first is, Hear, O Israel; The Lord our God, the Lord is one: and thou shalt love the Lord thy God with all thy strength. The second is this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these" (Mark 12:28-31). Remember, too, the final verse of I Corinthians 13. "Now abideth faith, hope, love, these three; and the greatest of these is love" (I Corinthians 13:13). It is very clear that the center of Christianity is love.

It sometimes surprises people to learn that not only is this the cen-

ter of Christianity but also the center of the law of Moses. We seem to have an idea that the law of Moses is completely negative, but while it is negative in many of its commands it is also very true that the law of love was written into the law of Moses. In fact, the "first commandment" mentioned a moment ago is actually a quotation from the law of Moses. In Deuteronomy Moses wrote, "Hear, O Israel: Jehovah our God is one Jehovah: and thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might" (Deuteronomy 6:4-5). In Leviticus, another of the five books of Moses, we find, "Thou shalt love thy neighbor as thyself" (Leviticus 19:18). So, when you are looking for the theme of love you find it not alone in Christianity, but also deeply embedded in the old law.

More surprisingly still, this law of love, and particularly the harder part of it, the law of loving one's fellow men, is not only found in the law of Christ and in the law of Moses, but also in the law of the Patriarchs. We have no written statement of the law of the Patriarchal period, but we find a story in that period which contains one of the finest examples of Christian love found in the whole Bible. Obviously, it occurred hundreds of years before Christ, yet we can say that it is Christian love. It is the same kind of love that Christ taught, exemplified and commanded. This takes nothing away from Christ or from Christianity, because it is only in Christ that love was carried to its perfect completion. Only from Christ do we learn the



fullness of self-giving, unconditional love.

#### EXTREME INJUSTICE

The passage in question is in the life of one of God's greatest servants — Joseph. At the age of seventeen he was sold by his brethren because of their jealousy to a caravan of Ishmaelites, who carried him into Egypt and sold him to Potiphar. His life was a series of ups and downs that is almost unparalleled. Without any real reason he was thrown into prison. His disappointment is reflected years later in the naming of his eldest son Manasseh, which means "forgetfulness." He said, "For God hath made me forget all my toil, and all my father's house" (Genesis 41:51).

His brethren had sold him into bondage, thinking nothing of what might happen, but eventually, in the course of God's providence, they were brought to their knees before him. To the court of Pharaoh, to which Joseph had been elevated as he became governor of Egypt, they came to ask for the grain that would sustain their lives and the lives of their children. In Egyptian dress, he was not recognized by them, though he immediately recognized them. He had over them the power of life and death. How easy it would have been to send them home with empty sacks, to die the slow death of starvation. It would have been an easy kind of revenge, but Joseph was cut by a different pattern. Although they had no rights at his storehouse, he exemplified forgiveness and gave them grain.

#### FORGIVENESS

Here is the story in the words of the Old Testament scriptures: "Then Joseph could not refrain himself before all of them that stood by him; and he cried and said, Cause every man to go out from me. And there stood no man

with him, while Joseph made himself known unto his brethren. And he wept aloud: and the Egyptians heard, and the house of Pharaoh heard. And Joseph said unto his brethren, I am Joseph; doth my father yet live? And his brethren could not answer him; for they were troubled at his presence. And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt." You can guess that their hearts melted, when they recognized their younger brother as governor of Egypt, and realized that they were in his complete control. But he said, "And now be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life . . . so that now it was not you that sent me hither, but God" (Genesis 45:1-5, 8). Joseph was approximately forty years of age at this time. He soon sent for his father, and the whole family moved down to Egypt. Seventeen years went by during which time the brothers lived with their guilty consciences. They feared that maybe Joseph was just giving them the choice section of the land of Goshen, and other blessings until their father died. Eventually, "when Joseph's brethren saw that their father was dead, they said, It may be that Joseph will hate us, and will fully requite us all the evil which we did unto him." Were they judging his thinking by their own? "And they sent a message unto Joseph, saying, Thy father did command before he died, saying, So shall ye say unto Joseph, Forgive, I pray thee now, the transgression of thy brethren, and their sin, for that they did unto thee evil. And now, we pray thee, forgive the transgression of the servants of the God of thy father. And Joseph wept when they spake unto him. And his brethren also went and fell

down before his face; and they said, Behold, we are thy servants. And Joseph said unto them, Fear not: for *am I in the place of God?* And as for you, ye meant evil against me; but God meant it for good, to bring to pass, as it is this day, to save much people alive. Now therefore, fear ye not: I will nourish you, and your little ones. And he comforted them, and spake kindly unto them" (Genesis 50:15-21).

All of this happened some seventeen or eighteen hundred years before the time of Christ. I have read it to you that I might show you how fundamentally and how continuously the principle of love is a part of God's directions to His people. When we visualize Joseph, a man of nearly sixty years, matured by suffering, disappointment and injustice, standing before his brethren and forgiving them, we are seeing a man who understood the essence of God's will for man.

#### DO WE JUDGE OTHERS?

All of us can glibly quote the passage, "Judge not that ye be not judged, for with what judgment ye judge ye shall be judged, and with what measure ye mete, it shall be measured unto you" (Matthew 7:1-2). But even though we can quote it, most of us find that we cannot practice it. There is also a passage in Paul's great letter to the Romans which touches upon our responsibility to our fellow men. "Let love be without hypocrisy. Abhor that which is evil: cleave to that which is good. In love of the brethren be tenderly affectioned one to another; in honor preferring one another . . . Render no man evil for evil. Take thought for things honorable in the sight of all men. If it is possible as much as in you lieth, be at peace with all men. Avenge not yourselves, beloved, but give place unto the wrath of God; for it is

written, Vengeance belongeth unto me; I will recompense, saith the Lord. But if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire upon his head. Be not overcome of evil, but overcome evil with good" (Romans 12:9-10, 17-21). We live in an age where as in all other ages there is the common feeling, "He can't run over me and get away with it." "He has done me an injustice and therefore I will get even." But that feeling, though very natural, is un-Christian and wrong. Someone says, "Well, I just can't forgive. You should have heard what someone said about me." Or, "Let me tell you what they did to me. I just can't forgive." Joseph did. Put yourself for a moment in Joseph's place. Is there anything that anyone could ever do to hurt you as much as those brothers hurt Joseph? Snatched from his home at the age of seventeen, sent into Egypt as a slave, he had every human right to retaliate, but he did not. Can you imagine anyone doing anything that would hurt you as much as they hurt Joseph? Yet Joseph, without benefit of the teaching of Christ, was big enough and strong enough to forgive them.

"Well, I don't care, I can't forgive." Jesus did. Can you imagine anything as extreme as the injustice meted out to Jesus? Yet, as He was dying on the cross, He looked down and said, "Father, forgive them for they know not what they do" (Luke 23:34). At the very moment when He said it, they were railing on Him and making fun of Him. In the book of Acts we read of Stephen who had to save the souls of men and for his pains had received a stoning. As the stones pelted down upon him, crushing out his life, he, like his Lord, said, "Lord, lay not this sin to their charge" (Acts 7:60). Christ teaches us to love our fel-

low men, even when they are in rebellion, even when they are our enemies, and even when they are not worthy of love.

Sometimes, however, we are so human that even though we have received no personal affront or injury, we like to pass judgment on other people. We pass judgment on the neighbors down the block, or on a family across the street. Even though they may not have hurt us in any way, we feel inclined to pass judgment on them. In the book of Romans the apostle Paul said, "Who art thou that judgest the servant of another? To his own lord he standeth or falleth" (Romans 14:4). This simply means that we have no right to judge others. God is the judge. All of us are servants of the same Lord, and no servant has the right to judge another servant.

#### A SERIOUS OBJECTION

Just here I should like to mention a problem that those of us who preach sometimes face. After hearing one of our radio messages, occasionally a listener writes to say something like this, "I heard your recent radio sermon and frankly I was disturbed. What you said seemed to condemn some of the things which I believe and practice." When I read such a letter I find myself in immediate agreement that whether it is a personal judgment or a religious judgment, I do not have the right to pass judgment upon someone else. Our Lord is the judge and all of us are only servants. When the final judgment comes we will all be judged with the rest of mankind. We ought to say with Joseph, "Am I in the place of God?"

We cannot answer the question of who is saved and who is not. No man has the ability to render that decision. Only God knows the heart of man, only God knows

the intricacy of his thinking, only God knows his motives and only God knows what he has done. I do know, from the word of God, that only those who love God and who love their fellow men will be saved (Mark 12:28-31). I do know that only those who show their love for God by obeying His commandments will be saved. When one of my friends or loved ones obviously does not know, or has not heeded what the Lord says, it is my duty as a friend, to help him know God's will and to encourage him to do it. But oh, how different that is from being his judge. As we go through life together there should be within us an attitude of fear and trembling concerning our own salvation. There should be an earnest concern to learn the will of God and then to do it, rather than the Pharasaic "holier than thou" attitude.

#### THE RIGHT ANSWER

In humility, we need to say to the man who does not believe in Christ, "We are not your judge, but the Lord has said that without faith it is impossible to be well pleasing to him (Hebrew 11:6), so let us help you believe on Him. Until you believe on Christ as God's Son you are lost — not because we say so, but because God said so . . ." We need to say to the man who has never repented of his sins, "Friend, our Lord once said, 'Except ye repent, ye shall all in like manner perish' (Luke 13:3). The Holy Spirit guided Paul to write, 'The times of ignorance therefore God overlooked; but now he commandeth men that they should all everywhere repent' (Acts 17:30). So, not because we say so, but because the Lord says so, you must repent of your sins." Similarly, we need to remind our friends who have never publicly confessed their faith in Christ of Jesus'

(Continued inside back cover)



# Questions Young People Are Asking

By Batsell Barrett Baxter

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Recently our large state university held its 28th Religious Emphasis Week. I was one of the speakers and I should like to tell you something of what happened. In addition to the main addresses there were other sessions in fraternity and sorority houses, and in the various dormitories. These sessions were scheduled for an hour though many of them ran on beyond the hour because of student interest.

The activities began on a Monday and this was the day of the first snow of the season. My first session was to be at six o'clock at one of the fraternity houses. I arrived to find the boys pushing cars up the hill or else throwing snowballs at passers-by. I thought, "Well, we will have no session," but I was wrong. The president of the fraternity went to the front door and called from the porch, "Fellows, he's here," and sure enough the other boys quit their snowballing and climbed the hill to the house. They decided to meet in the basement where we had a very fine session with about twenty of these men crowded together in close quarters.

About 8:30 that same evening I was to go to the Freshman Girl's Dormitory, a fine new building housing about 375 girls. Everyone was excited because there would be no school the next day. At least a hundred and fifty boys were waiting at the bottom of the stairs when I arrived. They were waiting for dates to go out snowballing. The girls were free until 10:45. Again I thought, "No session," but the matron took me to one of the parlors upstairs where approximately fifty girls had stayed and were ready to talk about religion.

## EXPECTED QUESTIONS

In going to the university I had supposed that they would ask questions about the existence of God and about the inspiration of the Bible. Accordingly I had reviewed "Ontological Argument for the Existence of God," as well as the arguments of Thomas A'Quinas on "Uncaused First Cause," "Prime Mover," "Necessary Being," and "Order." They are all traditional arguments so I thought I had better be conversant with them. I had also reviewed some of the evidences of the inspiration of the Bible. But these were not the questions these young people were asking. One boy in one of the fraternity houses did ask, "How do we know that the sixty-six books of our Bible are the right books?" That was as close as they came to these major questions.

I was handed a list of questions that had been suggested by the students. Their first interest was "Self-discipline—What is it? How can we get students to understand and apply it?" Question number two was, "What is a successful life?" Number three, "Can I be a good Christian without attending church?" Number four, "Dare we be different?" Number five, "The evil of being good." Number six, "Science looks at religion." Number seven, "The danger of finding God."

## THE APPROACH

In each of the sessions which I conducted I began by describing two lives — one a rather dismal failure, the other an outstanding success. I also asked if they had read Aristotle's argument about man in which he says, "The eyes have a purpose — seeing; the ears have a purpose — hearing; the liver

has a purpose . . . , every part of man has a purpose, but when you add them all together what is the purpose of man?" With that five minute introduction we opened the session for their questions.

Answering my question "What is the purpose of man?" one of the girls said, "Well, I think that the purpose of man is to love and honor God." She was exactly right, for 1900 years ago when a scribe came to Jesus and said, "What commandment is the first of all?" Jesus answered, The first is, Hear, O Israel; the Lord our God, the Lord is one: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength" (Mark 12: 29-30). It was father heartening to hear a 20th century girl answer the question exactly as Jesus had. Man's primary concern should be to love and honor God.

## QUESTION NO. 1

The question that led off in one of the fraternity houses was this: "Is there any ultimate, absolute standard of right and wrong? If there is, who decides what the standards will be?" We discussed it for a time and some of the boys thought that standards change as we go from grammar school to high school to college. Finally it was generally agreed that there are certain ultimate standards that do not change. For example, the law of gravity is universal in the physical realm. Likewise, there are certain moral laws that are universal.

The next step was to point out that the Bible has the finest and most complete statement of these ultimates of right and wrong. We spoke on the Ten Commandments and the law of Christ. If I

am not mistaken there was general agreement among these men that there are some principles that do not change for they are not just products of the culture in which we live. Killing, stealing, lying and similar acts are wrong everywhere for everybody. We do not break these ultimate laws; by disregarding them we only break ourselves upon them.

## QUESTION NO. 2

In another discussion a boy phrased his question slowly and carefully: "Can a man be a Christian in his own heart and be saved?" That is asking the old question "Can a moral man be saved outside the church?" It was at that point that I explained that all the answers that I could give would be based upon faith that the Bible is the inspired word of God. We took the Bible as the authoritative basis for the answering of the questions. I mentioned to them the tenth chapter of Acts where the very fine man, Cornelius, the Roman centurion, was not yet saved though he was devout and feared God with all his house, gave much alms to the people and prayed to God always. God sent a messenger who told him to "send for Simon Peter who will tell thee words whereby thou shalt be saved" (Acts 11:14). The Bible teaches that a good moral man is not saved until he becomes a Christian, until he comes in contact with the redeeming blood of Christ.

## QUESTION NO. 3

Very logically, the next boy asked, "Is it your opinion that baptism is necessary in order to be saved?" I told him that I would prefer not to give my opinion, but that I would like to read just what the Bible says. We began with Jesus' statement, "Verily, verily, I say unto thee, except one be born of water and the Spirit he cannot enter into the kingdom of God" (John 3:5). We followed it with

the example of Saul of Tarsus who believed on the Lord on the Damascus road, then spent three days and three nights in fasting and prayer, at the end of which time God sent a preacher to say, "And now why tarriest thou? arise, and be baptized, and wash away thy sins" (Acts 22:16). In our quick period of discussion one other passage came in, "Which also after a true likeness doth now save you, even baptism, not the putting away of the filth of the flesh, but the interrogation of a good conscience toward God" (I Peter 3: 21). A boy who had been led to believe that baptism was not essential asked, "But don't you believe John 3:16: 'For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life?'" I said, "Yes, I do believe it, and I also believe John 3:5 which comes in the same passage: 'Except one be born of water and the Spirit he cannot enter the kingdom of God.'" Although I did not intend that they should, the other boys laughed at him. He was quoting John 3:16, but he had forgotten John 3:5, as so many, many people have. Of course, Christ came that whosoever believes on him might be saved, but a part of that same passage says that we do not enter the kingdom without being born again of water and of the Spirit.

## QUESTION NO. 4

Another of the questions was "What is hell?" I read only three passages, "Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels." And "These shall go away into eternal punishment: but the righteous into eternal life" (Matthew 25:41,46). "Their part shall be in the lake that burneth with fire and brimstone; which is the second death" (Revelation 21:8). All of these are Christ's own words.

## QUESTION NO. 5

Still another of the questions was "How can a good God condemn a man to be eternally lost because of sins done a a brief lifetime? How can man sin so terribly in a relatively short length of time that he should be punished forever?" The answer: God does not send anybody to hell. Man condemns himself when he violates the laws of righteousness. God, rather, tries to save man, throwing him the life preserver, as it were. God does not send anybody to hell. When man violates these eternal laws of right, he sends himself. Do not blame God. There are certain true principles and when man flies into the teeth of these he hurts himself. God loved him enough that He made the way of escape, if man will have it. The terrible loss of souls at the end of time will not be because of God's action. God created man as a free instrument and gave him the power of choice rather than make him an automaton. When man chooses the evil, eternal justice demands that man be lost. God loved him enough that He opened the gates of heaven, if man will enter.

## QUESTION NO. 6

Related to that question was another, "How could a good God create an evil world?" This is one of the questions that goes all the way back to the time in the creation story where the scripture says, "It was good." There was no evil until an unfaithful angel, Lucifer, rebelled in heaven against God and was cast down to earth to become the Satan of the Bible. Until he contaminated man and man rebelled against God no evil was in the world. God did not create it; it came out of man's free, wrong choice.

## QUESTION NO. 7

Another of their questions: "Do you think that a boy ought to marry a girl who is a member of



the same church or denomination as he?" The answer was "Yes." I mentioned that this is the answer universally given by the leaders of religious bodies. There is general agreement that a family should be united religiously. I mentioned that this was also the teaching of the New Testament. Marry someone who shares with you your faith (II Corinthians 6:14-7:1). We talked of practical, painful examples of cases in which religious division existed in families. They could supply some of the examples.

#### QUESTION NO. 8

Another of their concerns was "How can a fellow keep impure thoughts from coming into his mind?" Timidly the boy asked this question, for he was afraid that somebody would laugh at him, but he wanted to know, "How can you keep impure thoughts from coming into your mind?" I could not help but think that his asking such a question was a sign of rather fine character. The answer, of course, was in terms of filling the mind with good things. You can't keep evil thoughts from coming, but you can crowd them out by putting in the good. That is why it is so fine to attend worship services regularly and so fine to read the Bible and to live with good wholesome people. I was rather surprised at the frankness of the question, but pleased with the direction that it pointed.

#### QUESTION NO. 9

Another of their questions was "What about drinking?" The boy asked it earnestly. The answer was more extended than we can give now, but primarily it was, "It is too dangerous." The man who begins to drink a little ends with drinking a lot. Then we talked of examples — men who had come to the same university and now had gone home because they had drunk too much and couldn't make it. The boys could supply

numerous examples. We talked of other lives that had been crushed, lives that were blocked so far as success was concerned, because a little drinking turned out to be a lot. The answer was that it is too dangerous a practice to start. There was not a dissenting voice. On some of the questions there were differences of opinion, for the boys didn't feel any hesitance in expressing their views. It was an open discussion of that kind. But on this question nobody raised a voice in defense of drinking—even social drinking.

#### QUESTION NO. 10

The last I will mention was "How can we teach children about God?" A young girl said, "I was reading a story to a six year old little boy and his brother and he asked, 'Who is God?' I didn't know how to tell him. How do you tell somebody who God is?" That was a strange question, but the other girls helped me answer it. The only real way to tell a child or anybody about who God is is by what God does. We begin it with our two-year olds. "God made the trees; God made the cows." You can't just start out and describe God as a spiritual being. The one you are talking to doesn't quite understand, but you can describe God in terms of what He has done.

#### CONCLUSION

Out of my visits with the young people at the university I have developed a greater respect for the young men and women in our institutions of higher learning. They are hungry for teaching about God and religion. They are honest, open-hearted young people, and they are hungry for the right kind of influences. They were all concerned with how to make their lives successful.

As I came away, I could not help but feel that somehow a means must be found of bringing more religious instruction to the

thousands of young people on the campuses of our great state universities and colleges. I was reminded of George Wharton Pepper's lecture at Yale University some years ago in which he imagined a man from Mars coming down to earth. He was showing him about our land, showing him the various buildings and institutions. The man from Mars had been told, "This is a Christian nation," so when they came to a school building the Martian said, "Well, I guess this is where you teach Christianity, where you educate your young people in the Christian way of life." Pepper replied, "Oh, no, not that. Not in our schools." To which the Martian replied, "You mean Christianity is your basic way of life, yet you do not teach it where you train your young people?" Pepper said, "No, not in the schools." The Martian closed the conversation, "Well, I am confused." Because of our religious differences we cannot teach Christianity in our tax-supported schools but there is a need to train these young people religiously. It is not enough to go into a fraternity house one time a year and talk for an hour and a half about religion. Something more is needed.

I came home with a renewed determination to help more young people study in a private school where the Bible is taught every day to every student, along with all the regular secular subjects they may need. The history of higher education in America began in such private schools, established for religious purposes. I think of such great institutions as Harvard, Yale, Princeton, and many more. Our great American tradition of private, religious institutions for the training of our young must not be allowed to vanish, while the minds of our young people must be trained, the hearts must not be forgotten.

It is encouraging to note that at many of the great state colleges and universities "Bible Chairs" have been established by Christians who are concerned about the souls of young people. These "Bible Chairs" mean simply that buildings adjacent to the universities have been secured and godly men are teaching Bible classes under arrangement with the universities so that students can take these classes for elective credit. We are grateful that many of these great institutions of higher learning are quite willing for responsible Christians to teach classes in religion and full university credit is granted for these courses. We need these "Bible Chairs" adjacent to every state university and state college in the land. We Christians have a responsibility to see that the young people of our land do not drift into secularism and irreligion.

Young people of our 20th century are often criticized, especially when some few become involved in wrong-doing in some spectacular way. However, I would like to express great faith in the young people of our day and register the fact that there are literally thousands of them who are wholesome and fine. They welcome the right kind of religious instruction and guidance. They want that which is best for themselves. It is our responsibility to see that they get it. Those of us who know Christ, who have confessed faith in Him before men, who have repented of our sins and been baptized into His family, have a great responsibility to share our faith and our Lord with thousands of young people who are coming on the American scene in our day. May the Christian faith that furnished the motivation for establishing our nation, the Christian faith which undergirds our nation, be handed down to the youth of our day and to the youth of all succeeding generations.

#### Blessed . . .

(Continued from page 5)

not. The other man will know tomorrow and always that he is saved, because he can read his title clear right out of the word of God. Not feelings first, then assurance; but obedience to God's will, then happiness.

As we read the New Testament we learn that the people were taught to believe in Christ as God's Son. This is the purpose of the four gospel narratives — Matthew, Mark, Luke and John. Then when they believed in Christ they were told to repent and be baptized for the forgiveness of their sins (Acts 2:38). When they had done this they had the assurance of salvation. Notice these scriptures: "Go ye into all the world and preach the gospel to the whole creation. He that believeth and is baptized shall be saved" (Mark 16:15-16). "Everyone therefore who shall confess me before men, him will I also confess before my Father who is in heaven" (Matthew 10:32). "And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on his name" (Acts 22:16). These and scores of other similar passages tell us what man *must* do to be saved. When he has done these things he is saved, because God said so.

I want to be saved. I would not be a preacher of the gospel if I did not want you to be saved. I want all of us to be saved more than I want anything else on earth. I would not talk with you week after week if this were not the main purpose of my life. I do not want you to trust some feelings and be lost. I want you to trust the Lord's word and be saved. Love Him, learn what He wants you to do, and then do it. Then you can sing that good song.

"Blessed assurance, Jesus is mine!  
Oh what a foretaste of glory divine!  
Heir of salvation, purchase of God;  
Born of his Spirit, washed in his blood."

#### Am I In . . .

(Continued from page 13)

words, "Everyone therefore who shall confess me before men, him will I also confess before my Father who is in heaven. But whosoever shall deny me before men, him will I also deny before my Father who is in heaven" (Matthew 10:32-33). Paul's words to the Romans should also be mentioned, "If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved: for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Romans 10:9-10). We need to say to the man who loves God but who has never been baptized, "Your Lord said, 'Verily, verily, I say unto you, except a man be born of water and of the Spirit he cannot enter the kingdom of heaven' (John 3:5). That is your Lord's judgment, not our judgment. Come with us and we will help you to do what God commands." So with all the other commandments of God we must say simply, "Here is God's truth. It applies equally to all of us, so let's love each other and help each other understand God's will and obey God's commands. Let's remember we are all servants and that only God can judge." The essence of the matter in this: Our attitude toward all men should take into consideration the fact that all of us stand on exactly the same ground before God. That is, that no man can be saved who does not love God and his fellow men, and that loving God must make itself manifest in obedience to the Lord's commands. Those who do not love God and who do not obey Him stand condemned—not by us, but by God. Our responsibility is to love them enough to try to help them want to be Christians while there is still time and opportunity. It is good for us to remember the words of Joseph, "Am I in the place of God?"



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